We have had in recent years a good many books about Ceylon and India, but Mr. En-WARD CERFRETER'S From Adam's Peak to Elento (Macmillan) is the first which essays to nothing about those things concer ing which we are most curious. Regarded, indeed, merely as a record of travel this narrative is singularly interesting and instrucive. for the author bors with bim the two indispensable qualifications of a traveller the power of quick observation and keen fusight and the well-stored mind which can sepret what is seen. But the chief title of this book to attention is not based on its vivid escriptions of scenery, of architectural and detorial monuments, of religious ceremonial of social peculiarities, of ethnical types and individual idiosyncrasies. All these are presented to us, but to them is added something of exceptional, if not of unique, value. With out being in any sense a manual of theosophy. the best part of this book represents a patient and intelligent attempt to learn at first hand and expound with clearness the fundamental alms and conceptions of the Hindu philosophy The four chapters devoted to this purpose and which embody the author's conversations with a Hindu sage, should be consecutively and carefully read. All we can do at this time is to set forth their general purport in an extremely succinct way.

T.

It was during his stay in Ceylon that Mr. Carpenter made the acquaintance of one of the sectoric teachers of the spoient religious mysscattered all over the mainland of India; but they lead a sociaded existence, avoiding the currents of Western civilization, which are oxious to them, and they rarely come into contact with the English or appear upon the surface of ordinary life. They are divided into two great schools, the Himalayan and the th Indian, formed by the gradual retirement of the adepts into the mountains and forests of their respective districts before the apread of foreign races and civilizations over the Indian peninsula. The Himalayan scho has carried on the more democratic and pro gressive Buddhistic tradition, while the South Indian has kept more to caste and to the ancient Brahminical and later Hindu lines. This separation has led to divergencies in philosophy, and the author of this book points out that there are even slight joulousles between the adherents of the two schools, but he thinks that the differences are after all very superfl cial, and that their teaching and their work may be said to be essentially the same As regards the South Indian adepts, who use the Tamil language, the popular belief is that there were formerly eighteen brotherhoods dispersed among the mountains and forests of the Tamil country, and presided over by eighteen Sadhoas; and that there was a grand inner brotherhood composed of the eighteen Sadhoas, holding its meetings in the bills of trict. Since the advent of the English and their mountaineering and deforestation, these occultists have retired far into the interior of the thick jungles on the mountains; and a large number have, it is believed, left southern India altogether for more congenial place. of refuge in the Himalayan ranges. The chief plarize esoteric truths and bring them home to the masses. It is owing to their influence that the Tamil language, which early bor-Sanskrit, has been inundated with works on esoteric philosophy, and now contains a larger number of popular treatises on the subject than Banskrit itself.

The particular Guru, or teacher, whose a quaintance our author sought and made, be-longed to the South Indian school, and was only sojourning for a time in Ceylon. When ing and hearing him he was staying in the preciacts of a Hindu temple. The visitor found himself in a side chamber, where, seated on a simple couch, his bed and day seat in one, was an elderly man (some seventy years of age, though he did not look nearly as much as that), drossed only in a white muslin wrap per wound loosely round his lithe and even setive dark brown form; his head and face shaven a day or two past: very gentle and spiritual in expression, like the best type of Boman Catholic priest-s very beautiful full finely formed mouth, straight mase well-formed chin, dark eyes, un mistakably the eyes of a seer, dark-rimmed eyelids, and a powerful, prophetic. nd withal childlike manner. At a later time he moved into a little cottage, where for several weeks Mr. Carpenter saw him nearly every day. Every day he was the same, gen erally sitting on his couch with bare arms and feet the latter often colled under him-only requiring a question to launch off juto a lon discourse-fluent and even rapt, with read; and vivid illustrations and long digressions. but always returning to the point. His interlocutor's knowledge of Tamil was so slight that he had to take advantage of the service of a friend as interpreter, still it was easy to see what a remarkable vigor and command o language the adept had, what power of cor centration on the subject in hand, and what s ealth of reference wherewith to illustrate his discourse.

From a number of allusions scattered through several chapters one obtains more n the personality of this Hindu teacher This Guru," the author tells us, " was one o those who insisted largely, though not by any means exclusively, on the moral and ultra oral sides of his esotoric teaching: and from this point of view his personality was particular larly remarkable. His gentleness and kindliness combined with evident power; his in Sexibility and underlying intensity; his tense eyes as of the seer, and gracious lips and exon, and the case and dignity of his figure; his entire serenity and calm, though with ample vigor when needed; all these things were impressive. But perhaps I was most struck—as the culmination of character and manhood-by his perfect simplicity of manner. Nothing could be more unembarrassed, un-self-conscious, direct to the point in hand, free from kinks of any kind. Sometimes he would sit on his h in the little cottage, not unfrequently. as I have said with bare feet gathered be-neath him; sometimes is would sit on a chair at the table; sometimes in the enimation of discourse, his muslin wrap would full from his shoulders unnoticed, showing a still gracefu figure, thin, but by no means emaciated: setimes he would stand for a moment. tall and dignified form, yet always with the same case and absence of self-consciousness that only the animals and a few among human beings show. It was this that made him see very near to one, as if the ordinary barriers which divide people were done away with and, if this was non-differentiation working within, its external effect was very admirable."

This particular sage had been the favorite and most faithful pupil of a famous South Indian teacher named Tilleinathan, about whom a few words should be said. Tillelnathar, was wealthy shipowner of high family. In 1850 he devoted himself to religious exercises till 1855, when he became "emancipated." After his attainment of divine knowledge he occame sick of the world, and so he wound up his affairs, divided all his goods and money amon: relations and attendants and went off stark maked into the woods. His mother and sister were grieved, and repeatedly pursued him offering to surrender all to him if he would only return. At last he simply refused to anower their importunities and they desisted. He appeared in Tanjore after that in '57. '59. '64, and '72, but has not been seen since. He supposed to be living somewhere in the Western Ghauts. Apropos of the nakedness to which he finally condomned himself, it should be mentioned that there are four degrees of Hindu probation and emancipation. These are the four steges of student, householder, rogi, and

mani, the latter word meaning master of divine knowledge. Every one who becomes a gnani must pass through the other three stages. Each stage has its appropriate cos-tume and rules. The yogi, or disciple, wears a yellow garment: the gnant is emand pated from clothing, as well as from all other troubles. Our author has no doubt that Tilleinathan was a very remarkable man, and the deep reverence with which his disciple spoke of him was obviously not ccorded to the abnormal powers which he seems at times to have manifested, but to the profundity and breadth of his teaching and the personal grandeur which made itself we are told, a common and apparently instinctive practice with Tillelnathan to speak of the great operations of nature, the thunder, the wind, the shining of the sun, &c. in the first person entiation from the universe (which is the most mportant of esoteric doctrines) being in his case complete. So, also, the democratic character of his teaching surpassed even Western records. He would take a parish dog-the nost scorned of all creatures—and place it around his neck, or even let it eat out of one plate with himself. One day, in Tanjore, when importuned for instruction by five or six diselples, he rose up, and saying, "Follow me," went through the streets to the edge of a brook which divided the pariah village from the town-a line which no Hindu of caste will ever cross—and, stepping over the brook, he bade them enter the defiled ground. This .ordeal, however, his followers could not endure and, except one, they all left him. The one faithful pupil, the adept with whom Mr. Carpenter became acquainted, is, it seems, mar ried, and has a wife and children. Most o the ascetics think nothing of abandoning their families when the call comes to them and of going to the woods, perhaps never to be seen again. He, however, has not done this, but lives on guletly for the most part in his home at Tanjore. Thirty or forty years ago he was a kind of confidential friend and adviser to the then reigning Prince of Tanjore and was well versed in traditional statecraft and politics; even only two or three years ago he took quite an active interest in the Nationa Indian Congress. His own name was originally Ramaswamy, but he acquired the name Elukhanam, "the Grammarian," on accoun of his proficiency in Tamil grammar and philosophy, on which subject he was quite an authority even before his initiation. XII. Mr. Carpenter tells us of his Hindu teacher.

The second secon

that, besides statecraft and grammar, he was thoroughly conversant with matters of the aw, and not infrequently tackled a question of this kind for the help of a friend. He had also some practical knowledge of medicine as well as of cookery, which he considered important in its relation to health. It will thus be seen that this Guru is a man of good practi cal ability and acquaintance with the world. and not a mere dreamer, as is too often as sumed in Western countries to be the caswith all those who seek the hidden knowledge of the East. It is, in fact, one of the remarks ole points of the Hindu philosophy that practi cal knowledge of life is expressly inculcated as a preliminary stage to initiation. A man nust be a householder before he be somes a yogi; and familiarity with sexual experience, instead of being reprobated, is rather encouraged. In order that, having gone through this experience, one may in time pass beyond it. Indeed, it is not infrequently maintained that the early marriage of the Hindus is advantageous in this respect, since couple married at the age of fifteen have by he time they are forty a grown-up family. aunched in life, and, having circled worldly experience, they are then free to dedicate themelves to the work of emancipation. Our au hor's teacher told him that during his yog period, which lasted about three years, his wife was very good to him and assisted him to the atmost of her power. He was enjoined by his own teacher to refrain from speech, and did o for about a year and a half, passing mos of his time in fixed attitudes of meditation and only clapping his hands when he wanted food, &c. Hardly anything shows more strongly the hold which re-ligious ideas have upon the whole people than the common willingness of women to help their husbands in works of this kind, which, besides the sore inconvenience of them, often deprive the family of its means of subsistence, and leave it dependen on the belo of relations and others. Refraining from speech is not necessary in initiation. but it is enjoined in some cases. "Many practising." said the Guru to Mr. Carpenter one day, "have not spoken for twelve years, so speech-babbled like babies-and took some ime to recover it. But for two or three years rou experience no disability. During my initition." he added. "I often wandered about he woods all night, and many times say vild beasts, but they never harmed me-as, ndeed, they cannot harm the initiated." At the present time this Hindu sage lives (when at home) a secluded life, mostly absorbed in trance conditions, his chief external interest being no doubt the teaching of such people as are led to him or as he is led to instruct. When, however, he takes up any prac-

tical work he throws himself into it with the ower and concentration which are peculiar to a master, and which are the natural corollaries of the power of abstraction when health-ily used. Among their own people these Gurus ften have small circles of disciples who re ceive the instruction of their master and, in eturn, are ever ready to attend upon his vants. It appears that Elukhanam's mother ocame his pupil and practised according o instruction, making good progress. One lay, however, she told her son that she should die that night. "What, are you ill?" he said. 'No." she replied, "but I feel hat I shall lie." Then he asked her what she desired to have done with her body. "Oh, tie a rope to it and throw it out into the street." was her eply, meaning that it did not matter-a very strong expression, considering caste regulations on the subject. Nothing more was said, but that night, at 3 A. M., as they and some riends were sitting up cross-legged on the floor as usual, reading one of the sacred books. one of those present said: "But your mother loes not move "-and she was dead.

Mr. Carpenter says finally that the Guru's atter independence of external conditionsthe very small amount of food and exercise and even of sleep, that he took, combined with the great vigor that he was capable of putting forth on occasions, both bodily and mentally and the perfect control he had over his facul ties—all seemed to suggest the idea of his having access to some interior source of strength and nourishment. Indeed the genoral doctrine that the Gnani, or participant i he divine wisdom, can thus attain to inde pendence of physical conditions, and maintain his body from interior sources alone, is one much cherished by the Hindus, and which ou author's friend was never tired of insisting on Lastly, his face, while showing the attribute of the seer, the externally penetrating, quick eye, and the expression of illumination, of a deep myslic light within, showed also the prevailing sentiment of happiness behind it. losiam, Sandosiam eppopham-"Joy, always oy"-was his own ejaculation, often repeated Mr. Carpenter assures us that no one could be brought into intimate relations with such men as was this adept without being con vinced that, however it may be disguised under trivial or even in some cases repellen coverings, there is behind all these some tremendous reality, some body of real experionce of no little value and importance, which has been attained in India by a portion a any rate of those who have claimed it, and which has been handed down through centuries among the Hindu peoples as their most cherished and precious possession.

IV. Such was our author's teacher. Now let us see what he taught. What is this experience of no little value and importance which has been handed down in India from prohistorie

World estempt to describe it in the Own of a Hisdu sage are cast, would only prove a stumbling block and source of confusion to the reader. For this reason Mr. Carpenter was simply tried to indicate, as far as he can, in his own words and in modern thought forms what he takes to be the direction in which we must look for the world-old knowledge which has had so stupendous an influence in the East and which still constitutes the chief mark tits difference from the West. At the outset, he warns us against an error which is likely to arise. It is frequently assumed in any case where a person is credited with the ossession of an unusual faculty that such person is at once and forever lifted out of ou sphere into a supernatural region and ac uires at one stroke every faculty of that lomain. If, for instance, he or she is or is sup posed to be clairvoyant, it is assumed that verything is or ought to be known to them: or, if the person has shown what seems draculous power at any time or in any case t is asked by way of discredit why he or she did not show a like power at other times or in other cases. Against all such hasty generalirations we are admonished to guard ourselves. If there be a higher form of con-sciousness attainable by man than that which he for the most part can claim at present, it is probable, nay, certain, that it is evolving and will evolve but slowly, and with many a slip and hesitant pause by the way. In the far past of man and the animals con clousness of sensation and consciousness of self have been successively evolved—each o these mighty growths with innumerable branches and branchlets continually spreading. At any point in this vast experience a new growth, a new form of consciousness, might well have seemed miraculous. What could be more marvellous, for instance, than the first revealment of the sense of sight, what more nconceivable to those who had not expe rienced it, and what more certain than that the first use of this faculty must have been fraught with delusion and error? Yet there may be an inner vision which trancends sight even as far as sight transcends touch. It is certainly possible, and Mr. Carpenter deems it more than probable that in the hidden births of time there lurks a coniousness which is not the consciousness of sensation, and which is not the consciousness of self—or at least which includes and entirely surpasses these-a consciousness in which the contrast between the ego and the external world, and the distinction between subject and object fall away. The part of the world into which such a consciousness admits us call it supra-mundane or what not, is probably at least as vast and complex as the part we know, and progress in that region is probably at least equally slow, tentative, laborious, discontinuous, and uncertain. Even of those who do attain to some portion of this region, we are not to suppose that they become at once demagogues or infallible. In many cases, indeed, the very novelty and strangeness of the experiences may well give rise to phantasmai trains of delusive speculation. Though we ould expect, and though it is no doubt true on the whole that what we should call the igher types of existing humanity are most likely to come into possession of any new faculties attainable, yet it is not always so: and there are cases well recognized by the Indian adepts in which persons of decidedly deficient or warped moral pature attain powers itual evolution and become correspondingly dangerous thereby. All this is insisted upon by the Hindu teachers. They say that there is nothing abnormal or miraculous about the matter; that the faculties acquired are. on the whole, the result of long evolution and training, and that they have distinct laws and an order of their own. They recognize the existence of persons of a demonine faculty who have acquired powers of a certain grade without corresponding moral evolution; and they admit the rarity of the highest phases of consciousness and the

times? To attempt to describe it in the Ob

fewness of those at present fitted for their at-These provises once established. Mr. Car-penter goes on to tell us that what the Gnani seeks and obtains is a new order of consciousness, to which, for want of a better, one may give the name of universal or cosmic consciousness in contradistinction to the individual or special bodily consciousness with which we are all familiar. The West seeks the individual consciousness, the enriched mind, ready perceptions and memories, individual hopes and fears, ambitions, loves, conquests-the self, the local self in all its phases and forms-and doubts whether such a thing as a universal consciousness exists. The oks the and, in those cases where its quest succeeds. individual self and life thin away to a mere film and are only the shadows cast by the glory revealed beyond. The individual consciousness takes the form of thought which is fluid and mobile like quicksliver, perpetual ly in a state of change and unrest fraught with pain and effort. The other consciousness does not take the form of thought. It touches sees, hears, and is those things which it perelves-without motion, without change, with out effort, without distinction of subject or bleet, but with a vast and incredible jor." The individual consciousness is specially related to the body. The organs of the body are in some degree its organs. But the whole body is only, so to speak, one organ of the cosmic consciousness. To attain this latter one must have the power of knowing oneself separate from the body, of passing, in fact, into a state of ecstasy. Without this the cosmic conscious-

ness cannot be experienced.

It is said by the adepts: "There are four main experiences in initiation; first, the meeting with a Guru; secondly, the consciousness of grace or Arul, which may perhaps be interpreted as the consciousness of change, even of a physiological change, working within one: thirdly, the vision of God or Biva. with which the knowledge of oneself as distinct from the body is closely connected: and, fourthly, the finding of the universe withn." "The wise," it is also said, " when their thoughts cease to move. perceive within themselves the absolute consciousness which is Sarva sakshi, Witness of all things." It is, of sourse, disputed whether the word nirvans means a state of no consciousness, or a state of vastly enhanced consciousness. No doubt. both views have their justification, according as we take the view point of individual consciousness or try to take that of coamic con-sciousness. The thing does not admit of defimition in the terms of ordinary language. What concerns us is to see and admit that under cover of this and other similar terms, there doe exist a real and recognizable fact (that is a state of consciousness in some sense other than the common sense) which in India has been experienced over and over again, and which to who have experienced it in ever so slight a degree has appeared worthy of life-long pur-suit and devotion. It is easy, ne doubt, to represent the thing as a more word, a theory, a speculation of the dreamy Hindu; but people do not sacrifice their lives for empty words. nor do mere philosophical abstractions rule the destinies of continents. The author this book, at all events, is convinced that the word represents a reality, something very basic and inevitable in human nature. To his mind the real question is not to define the fact-for that in thought-terms of the West we annot do-but to get at it and experience it. By way of helping us to form a dim idea of that we cannot define, it is pointed out that the extraordinary phenomena of hypnotism rhich have been recognized for ages in the

East are forcing Western scientists to assume

the existence of a so-called secondary con-

eem really inexplicable without the assump-

tion of a secondary agency of some kind, and

not to use the word consciousness in som

sense to describe it. It is not to be assumed

that our author deems the accordary con-sciousness of the hypnotists identical in all

astern occultists. The two kinds of conscious-

respects with the cosmic consci

omes every day increasingly difficult

sciousness in the body. Hypnotic phenomen

reas may cover the same ground, or they may only overlap to a small extent. That is a question which Mr. Carpenter does not at-empt to discuss. He would simply draw at-ention to the fact that Western assence is contemplating the possibility of the existence in man of a conscious-ness of some kind other than that with whose working we are familiar. It is well known that many actions and processes of the body, as for example, the process of swallowing, are attended by distinct personal onsciousness. It is equally well known that many other actions and processes are quite unperceived by the same. It might the ressonable to suppose that these latter, at and devoid of any mental substrata. But the later developments of hypnotism in the West have shown-what is well known to the Indian fakirs-that under certain conditions onsciousness of the internal actions and processes of the body can be obtained, and not only so, but consciousness of events taking place at a distance from the body and without the ordinary means of communication. We moderns, indeed, while we have dominated nature and external results in the most extraordinary way through our mechanical and other sciences. have neglected the other field of mastery over our own internal mechanism. We pride ourselves on our athletic feats, but some of the performances of the Indian fakirs in the way of mastery over the internal processes of the body, processes which in ordinary cases have long ago lapsed into the region of the involuntary and unconscious-such as holding the breath over enormous periods, or reversing the peristaltic action of the alimentary canal throughout its entire length—are so asonishing that, for the most part, the report of them only excites incredulity, and Western people can hardly believe what, nevertheless, Mr. Carpenter takes to be a fact, that these physiological powers have been practised till they are almost reduced to a science.

If we are unwilling to believe in such internal mastery over the body, we are almost equally unaccustomed to the idea of mastery over our own inner thoughts and feelings. That a man should be a prey to any thought that chances to take possession of his mind is among us ommonly assumed as unavoidable. It may be a matter of regret that he should be kept awake all night from anxiety as to the issue of lawsuit on the morrow, but that he should have the power of determining whether he be mand. The image of an impending calamity is no doubt odious, but its very odiousness, so we are wont to say, makes it haunt the mind all the more pertinaciously, and it is iseless to try to expel it.

Yet, as Mr. Carpenter points out, this is an

baurd position for man, the helr of all the ages

be in—hag-ridden by the flimsy creatures of his own brain. If a pebble in our boot tor-ments us we expel it. We take off the boot and shake it out. But according to the Hindu sages, when once the matter is fairly understood, it is just as easy to expel an intruding and obnoxious thought from the mind. Until a man can do this it is nonsense to talk about is ascendancy over nature. He is a mere slave and a prey to the bat-winged phantoms that flit through the corridors of his own brain. Yet the weary and careworn faces that one meets by thousands, even among the affluent classes of civilization, testify only too clearly low seldem this mastery is obtained in the Western world, how rare indeed to meet a man! How common rather to discover a creature hounded on by tyrant thoughts, or cares, or desires, cowering, wincing under the lash, or perchance priding himself on running merrily in obedience a driver that rattles the reins and persuades him that he is free. It is one of the foremost doctrines of the Gnanis that the power of expelling thoughts, or, if need be of killing them dead on the spot, west be attained. Naturally the art requires practice; but, like other arts, when once attained, there is no more mystery or difficulty about it. And. assuredly, it is worth practice. It may, indeed, fairly be said that life only begins when this art has been acquired. For, obviously, when, instead of being ruled by individual thoughts, the whole flock of them in their immense multitude and variety and capacity are ours to direct and despatch and employ where we list ("He maketh the winds His mer sengers and the flaming fire His minister"). life becomes a thing so vast and grand compared with what it was before that its former condition may well appear almost antenatal. It is also to be noted that if you can kill a thought dead for the time being, you can do anything else with it that you please. Therefore it is that this power is so valuable. Not only does it free a man from mental torment (which is nine-tenths, at least, of the torment of life), but it gives him a concentrated power of handling mental work absolutely unknown to him before. The two things are correlative each other. This is one of the principles of Gnanam or the divine knowledge. While at work your thought is to be absolutely concentrated in it, undistracted by anything whatever irrelevant to the matter in hand-pounding away like a great engine with glant power and perfect economy-no wear and tear of friction or dislocation of parts owing to the working of different forces at the same time. Then when the work is finished, if there is no more occasion for the use of the machine, it must stop

ing, and the man must retire into that region of his consciousness where his true self dwells. It is not with the thought machine that Goanam or the divine wisdom is attained, but the power of the thought-machine Eself is enormously increased by the capacity of letting it alone on the one hand and of using it singly and with concentration on the other. It be-comes for the first time a true tool, which a master workman lays down when done with and which only a bungler carries about with him all the time to show that he is the posses sor of it. Then on and beyond the work turned out by the tool itself is the knowledge that comes to the Guru or adept apart from its use, when the noise of the over and mailet and plane are laid aside. The faint sounds coming through the open window from the valley and the far seashore; the dim fringe of diviner knowledge which begins to grow as soon as the sternal click-clack of thought is over; the extraordinary intuitions, perceptions, which, though partaking in some degree of the character of though spring from entirely different conditions, and are the forerunners of a changed consciousness. At first these intuitions appear miraculous, but they are not so. They are not miraculous, for they are always there. The stars are always there. It is we who are miraculous in our inattention to them. In the systemic or secondary or cosmic consciousness lurk the most minute and varied and farreaching intuitious and perceptions - some of them in their swiftness and subtlety outreaching even those of the primary consciousness but to them we do not attend, because thought s ever capering and fiddling in front of them and with most of us when thought is gone we are asleep. To open one's eyes in that region, which is neither night nor day, is to behold strange and wonderful things.

absolutely, stop entirely, without any scorry-

VII. Let us turn for a moment to the subject of the physical methods used by the yogls or students for the attainment of a new order of consciousness. Among these initial practices Mr. Carpenter deems it probable that the repression of that part of the physical brain which is the sont of the primary consciousness is the most important, on the theory that the repression of the primary consciousness opens the way for the manifestation of any other consciousness that may be present. Thus it is well known that hypnotism fulls or fatigues the ordinary brain into a complete torpor the secondary consciousness to come into the greater prominence. Some of the physical methods adopted by the yogis are undoubtedly of an hypnotic character, such as the sitting and standing for long periods absolutely

fixed in one position, staring at the sun or other object; repeating a word or phrase ever and over again; for thousands of times, de. The clairvoyant and other results produced seem in many respects similar to the results of Western hypnotism. The yogi, owever, by immense persistence, in his practices and by using his own will to effect the hange of consciousness, instead of surrenlering himself to the will of another person, eems to be able to transfer his " I" or ego into the new region, and to remember on turn to ordinary consciousness what he has seen there; whereas the hypnotic subjesems to be divided into a double ego, and, as a rule, remembers nothing in the primary state f what occurred to him in the secondary. Others of the rogis adopt prolonged fasting. betinence from sleep, self-torture, and emaciation with the same object, namely, the re-duction of the body, and apparently with some what similar results. But in these cases not only insight is supposed to be gained. added powers over nature arising the intense forces of control put forth and educed by these exercises. The fact that the Siddhi, or miraculous powers, can be gained in this way is so universally accepted in India that our author found it difficult, even after making all allowances, not to be carried away on the stream of belief. Indeed, when one considers the known powers of the will. cultivated as it is to but a feeble degree among Western peoples, there seems to be no inharent probability in the case. The Hindoo adepts, however, as a rule, though entirely agreeing that the attainment of the Siddhi powers is possible, strongly con-demn the quest of them by these methods, declaring that the mere fact of a quest of this kind is a breach of the law of indifference and trust, and that the quest being instigated by some desire, ambition, spiritual pride, love of gain. or what not, necessarily ends either by stultifying itself or by feeding the desire; and, if some powers are gained, by the devotion of them to evil shda. Thus the methods that are mainly physical produce certain resultsclairvoyances and controls—which are largely physical in their character, and are probably. for the most part, more or less morbid and

of considerable gain to the chief actor. VIII.

dangerous. They are, however, very widely

spread among the inferior classes of yogis all

from them, by exciting the fear and wonder of

the populace, often become, as in the case of mesmeric performances in the west, a source

There remain two other classes of methods. the mental and the moral. Of the mental, no doubt the most important is the suppression of thought. To this we already have adverted It remains to consider the effecement of projsame thing as the control of desire, and which belongs more properly to the moral side of the question. No doubt the subjection of thought itself is closely related to the subjection of desire, and consequently, has its specially moral as well as its specially intellectual relation to the question in hand. Nine-tenths of the scattered or sporadic thoughts with which the mind usually occupies itself when not concentrated on any definite work. is what may be called self-thought-thought of a kind which dwells on and exaggerates the sense of self. This is hard to realize until the effort is made to suppress it. One of the most excellent results of such an effort is, that with the stilling of all the phantoms which hover around the lower self, one's relations to others, to one's friends, to the world at large. and one's perception of all that is concerne in these relations, come out into a purity and distinctness unknown before. Obviously, while the mind is full of the little desires and fears which concern the local self and is clouded over by the thought images which such desires and fears evoke. It is impossible that it should see and understand the greater facts beyond and its own relation to them. But, with the subsiding of the former, the great vision begins to dawn, and the men never feels less alone than when he has censed o think whether he is alone or not. It is in this respect that the subjection of desire is really important. The Hindu adopts do not teach that there is any necessity to suppose it is quite conceivable that it may fall into place as a useful and important element of human nature though cartainly one whose importance will be found to dwindle and gradually vanish as time goes on. The trouble for us in our present state is that desire is liable to grow to such dimensions as to overcloud the world for us. Imprison and shut us out beneath its sway from inestimable freedom. Under such circumstances it must be dominated. As for the absolute extinction of de- and become Gnanis. But it had always been Russian Grand Dukes and the Duke of Leuchsire enjoined by cartain sections of the Indian and other ascette philosophies, this may be regarded as an instance of undue prominence given to a special detail and the exaltation of the letter of the doctrine above the spirit. The moral element in the attainment of a

higher order of consciousness is recognized

by all the great Indian teachers as of para-

present-day Gurus, all point in the same di-

rection. Gentleness, forbearance toward all. abstention from giving pain, especially to the animals, the recognition of the divine spirit in every creature down to the lowest, the most absolute sense of equality, and the most absolute candor, an undisturbed, serene mind, free from anger, feat, or any excessive and tormenting desire-these are all insisted on. Thus although physical and mental conditions are held to be important, the moral conditions are deemed at least equally indispensable. It is naturally, the higher esoteric teachers who lay the greatest stress upon the moral element. But any account of their methods would be defective which passed over or blinked the fact that they go beyond the moral, because this fact is, in some sense, of the essence of the Oriental inner teaching. Morality, so they insist, involves the conception of one's self, as distinct from others, as distinct from the world. and presupposes a certain antagonism between one's own interests and those of one's fellows. In ordinary language, one is said to "sacrifies" one's own interests to those of another, or "to go out of one's way" to help him. All such ideas, the Gurus tell us, must be entirely left behind if one is to reach the central illumination. They spring from ignorance, and are the products of dark-ness. On no word did our author's teacher insist more strongly than on the word non-differentiation. You are not even in thought to differentiate yourself from others. Even to talk about helping others is a mistake: it is vitiated by the delusion that you and they are twain. So closely does the subtle Indian mind go to the mark! What, asks Mr. Carpenter, would our commarcial philanthropy, our mathetic altruism, our scientific isophily say to such teaching? All the little self-satisfactions which arise from the sense of duty performed. all the cheese parings of equity between one's self and others, all the tiny wonderments whether you are better or worse than your neighbor have to be abandoned. You have to learn to live in a world in which the chief fact s, not that you are distinct from others, but that you are a part of and integral with them. Neither are you to differentiate yourself from Nature. We have seen that the Gru Tilleina

than spoke of the operations of the external world as "L" having dismissed the sense of difference between himself and thom. It is only under these and such conditions as thes that the little mortal creature gradually becomes aware of what he is. This non-differ entiation of the ego not only from other human beings, but from all Nature, animate or inani mate, is the final achievement of Hindu wisdom. When it enters the soul of man, the whole burden of abourd cares, anxieties, duties, motives, desires, fears, plans, purposes, preferences, &c. rolls off and lies like mere lumber on the ground. The winged spirit is free and takes its flight it passes through the veil of mortality and leaves that benind. It is not to be inferred, however, that because non-differentiation is described as the final deliverance from the bends of illusion it is therefore to be regarded as the final experience. Rather should it be looked upon as the beginning of many experiences. As in the his-tory of man and the higher animals, the conousness of self-the local self-has been the basis of an enormous mass of percept intuitions, joys, sufferings, &c., incalculable and indescribable in multifudinousness and variety, so in the riper history of the men to come will the consciousness of the cosmic and universal life-the true self underlying the individual consciousness-become the basis of another and far vaster knowledge.

IX.

We have seen that when a Hindu adopt, at the call of humanity or sympathy, emerges from abstraction for a moment and concer trates his mind upon the world around him he apeaks with astonishing insight and sagacity. This Mr. Carpenter often had occasion to note in the Guru with whom he became acquaintd. The criticisms which this Hindu teacher made upon the English, upon English rule in India, and upon social institutions generally, were particularly interesting as coming from a man entirely free from Western taint and from modern modes of thought, and who yet had once had considerable experience of State policy and administration. He said with the utmost emphasis—what was a new idea to his auditor-that the rule of the English in the time of the Fast India Company had been much better than it has become since under the Crown. Curiously enough, his charge was that the "Queen" had made it too entirely ommercial. The sole idea now, he said, is money. Before 1857 there had been some kind of State policy, some conception of a large and generous rule and of the good of the people. But in the present day the rule was essentially feeble, with no defined policy of any kind except that of the money bag. Our author was deeply impressed with this criticism because it corroborated from a wholly indepen dent source the growth of mere commercial ism in Britain during late years and of the na tion-of-shopkeepers theory of government. Going on to speak of government in general. the Guru's views were noticeably like Carlyle's States." he said. "must be ruled by justice and then they will succeed. A king should stand and did stand in old times, as the representative of Siva (God). He is nothing in himver India, and the performances which spring self; no more than the people; his revenue is derived from them; he is elected by them; and he is in trust to administer justice, especially criminal justice. In the courtyard of the palace at Tanjore there hung at one time a bell which the Rajah placed there in order that any one feeling himself aggrieved might come and ring it, and so claim redress or justice. Justice or equality, he continued, is the special attribute of God; and he who repre sents God, f. c., the King, must consider this before all things. The same with rich people: they are bound to serve and work for the poo from whom their riches come." This last sentence he repeated so often at different times and in different forms that he might almost have been claimed as a Socialist. As to the English people, the Guru seemed to think them hopelessly plunged in material-

ism, but said that, if they once did turn to sensible pursuits" (i. e., of divine knowledge). tice and truth would, he thought, stand them in good stead. The difficulties of acquiring Gnanam in England were, he said, very great, Those who do attain some degree of emane pation there do not know that they have attained it; though having experience, they lack knowledge. You in the West, he continued, say O God! O God! But you have no definite knowledge or method by which you can attain to see God. It is like a man who knows there is ghee (butter) to be got out of a cow. (The Hindu word for cow is a metaphor for the soul.) He walks round and round the cow and cries: O ghee! O ghee! Milk pervades the cow, but he cannot find it. Then, when he has learned to handle the teat and has obtained the milk, he still cannot find the ghee. It pervades the milk and has also to be got by definite method. Even so, there is a definite method by which the divine consciousness can be educed from the soul, but it is only in India that complete instruction exists on this point -instruction by which a man who is 'ripe' may systematically, and without fail, attain the obect of his search and by which the mass of the people may ascend as by a ladder from the

very lowest stages to such ripeness." India, the Guru said, is the divine land, and the source from which the divine knowledge had always radiated over the earth. Sanskrit and Tamil were divine languages-all other languages being of lower caste and origin. In India the conditions were in every way favorable to attainment, but in other lands, not so. Some Mohammedans had, at different times, adopted the Indian teaching they had done so. When our author asked him what he thought of Christ, he said that He was probably an adent in Gnanam, but His hearers had been the rude mass of the people. and His teaching had been suited to their

wants. X. mount importance. The sacred books, the sermons of Buildha, the discourses of the Mr. Carpenter concedes that these views of the Gurus concerning the influence of India and its wisdom-religion on the world may be exaggerated. Yet it is submitted that they are partly justified by the following facts, or what, to our author, seem Indisputable facts: First, in every age of the world, and in almost every country, there has been a body of doctrine handed down which, with whatever variations and obscurations has clustered round two or three central ideas, of which, perhaps, hat of emancipation from self through repeated births is the most important; so that there has been a kind of tacit understanding and free masonry on this subject between the great teachers throughout history, from the sastern sages down through Pythagoras, Plato, Paul, the Gnostic schools, the great mediava alchemists, the German mystics, and others to the great philosophers and poets of our own ime. Secondly, thousands of individuals, on reaching a certain stage of evolution, have corroborated and are constantly corroborating from their own experience the main points of this doctrine. Thirdly, there must have existed in India, or in some neighboring region from which India drew its tradition, before all history, teachers who saw these occult facts and understood them probably better than the teachers of historical times, and who had themselves reached a stage of evolution at least equal to any that has been attained afnee. If this be su, then there is reason to believe that there is a distinct body of experience and knowledge into which the whole human race is destined to rise, and which there is every reason to believe will bring wonderful and added faculties with it. From whatever more formalities or husks of tradition or almormal growths have gathered round it in India, this has to be disentinged; but it is not now any more to be the heritage of India alone, but the heritage of the whole world. If, however, any one should seek it, for the advantage or glory to himself of added powers and faculties his quest will be in vain, for it is an absolute condition of attainment that all action for self as distinct from others shall entirely cease.

We began by pointing out how clear it is to f this doctrine. Thirdly, there must have

action for self as distinct from others shall entirely cease.

We began by pointing out how clear it is to the author of this volume that any attempt to define the liindu wisdom in explicit thought-terms of the West will necessarily be fruitless. It is of the essence of the teaching that the truths sought for must be slowly and painfully attained, and that it cannot be communicated at one stroke from mouth to ear. Yet it is certain that in no English work so well as in the book before us can one gain an intelligible idea of the aim, the method, and the value of the Hindu teaching.

M. W. H.

Two Would be a Crowd.

From the Degron Tribune.

It all Happened in one of oceas's caves, where the star fishes love to linger and sea weeds elling affectionately to the insensible rock.

An oyster rushed windly into the bumble home his insulator, and frugality had provided. He was very much splitted.

"Oyster alive," she gasped, "what has happened ?"
"Oyster alive," he tupic satively exclaimed, "good-hy?"
She san into a seat with a low most. A terrible fear
gnawed at her breast.
"Are you called to the upper world."
Her voice died on her lips, she read in his face that
her worst fears were constrained.
"Merciful heaven."

"Merciful heaven?"
Burying her face is her hands she wept copiously,
Hastily gathering together a chance of underciothing
Hastily gathering together a chance of underciothing
the ovster stood at the door and cast about him one
last giance at the beloved place he would see no more.
Suddenly his wife sprang to her feet.
"By life" she cried. "I will go with year".
He shook his head.
"No," he groaned, "I must go alone. I am wanted
for a church sociable."
Thashing a tear from his eye he blaced her check and

OFFICIAL ETIQUETEE IN EUROPE What Meet be Done and Lett Wa

LONDON, Jan. 21.—The cry "1830" is already ecoming obsolete in the world of feminine fashion, and stepping boldly over the limits of the Victorian era into the realms of the first empire, it is there that fair women seek the delights and fascinations of novelty in dress. But if the costume of that distant speeh is succonstully revived; if short waists, sandaled shoes tippeted pelisses, and flat curis are to be worn, will the manners and habits of the world revert to the past and correspond with the clothes so as to appear thoroughly consistent? Will the code of eliquette, and what was then respectability, be once more enorced, or are we doomed to see the anomaly of a professional beauty of the close of the century disown the grande dame of the be-

ginning in all but dress?

B

The divergence between our present social relations is not greater than the difference existing between the customs of Napoleon the First's reign and the habits of Versailles and Manly. Then the lady of rank was taught to accomplish every action of her life with cor-rectness, grace, and diguity, never to lose her self-respect in public, and to copy as exactly s was possible the manners of the court. Under the empire she emancipated herself and took a wider freedom; she allowed herself to be seen walking and riding in the Bois de Boulogne, but even then only at specified seesons, never before Good Friday and never after St. Martin's day. It is true that the avenues and Champs Elysées were not then the admirably clean and well-kept thoroughfares they have since be-come. The "amazons," as they were styled. wore long, ample skirts, flowing veils, and rode their trained horses in a graceful. languid, almost romantic manner, acquiring the art in special riding schools, and avoiding as not comme il faut all violent and energetic exercise. Presently these modified rules were cast to the winds. The Restoration was too short lived to reënforce them; the bourgeois reign of Louis Philippe only stemmed extravagance for a while, and under the second empire it degenerated into a license still more accented under the last republic.

The code of etiquette, clear, stringent, not to be infringed, was discarded, and with it much of the courtesy, elegance, and perhaps comfort of social life. Then the mistress of and was not worried with the precoupation that she might unwittingly be offending or neglecting one of her guests; nor were the latter unduly sensitive, prone to be wounded in their vanity by supposititious slights, for hostess and visitors alike thoroughly knew their rights and duties and accepted both at

ach other's hands. Diplomacy alone, although some of the fet-ters are loosened, has maintained its distinctions and privileges, probably because pretensions on the one hand and their disregard on the other could lead to unpleasant international consequences disproportionate to the cause. It has remained an accepted flat that in Europe Emperors. Kings, or Presidents receiving each other's visits return them within quarter of an hour, the extreme limit being inder the hour. The Emperor of Austria. who is the most polite man living, always calls arst on the reigning Princes passing through Vienna. After the death of the Comte de Chambord (Henri V.) he called on the Comte de Paris at his hotel, treating him as the head of his house. The Prince. in spite of his mourning, immediately went to the Hofburg to return the call to the Hofburg to However, the rule is that the head of the State awaits the visit of the foreign sovereign, unless the latter is travelling officially. in which case he is met by his brother ruler at the station. In England the Prince of Wales repre-sents the Queen on these occasions, and his presence is supposed to be quite equal to hers. In France, where there have been few royal visitors of late years, the Presidents conformed to the established forms. The visit of Alfonso XII. on his return from Ger-many was marked by the disagreeable incident which caused M. Grévy to retire precipitately to the Elysée and the King to be driven from the Gare du Nord to the Spanish Embassy. The Shah of Persia was received on both his visits to Paris at the station respectively by Marshal MacMahon and M. Carnot.

In the case of a prince of the royal blood the etiquette is regulated by the degree of relationship existing between the guest and the host. In principle the head of the State only meets the head of a State, but courtesy has created numerous exceptions. The President of the republic, eager to show special attention to Russia, has personally received the tenberg on their entry into Paris, visiting them immediately.

These minor questions were not fixed by the famous decree of Messidor. An XII., which only settled those of internal precedence and which is still in force at the present day, one of the last remnants of the omnipotent Napoloonic administration. According to its provisions the Presidents of the two Chambers rank immediately after the head of the State or his representative, in lieu of the whilom grand dignituries of the Crown who no longer figured in State coremonies. The Cardinalsconsidered as Princes of the Church-come next, followed by the Cabinet Ministers. Thus if Marshals Canrobert or McMahon were present they would pass after the Min-The diplomats have, of course, always the precedence. In Catholia countries the Papal Nuncio is de facto the doyen of the whole corps; where there is no envoy of the Pope, the doyen is the Ambassador who has been the longest accredited to the country. The same rule applies to Ministers Pienipotentiaries and Charges d'Affaires in the ab-

ence of Ambassadors. Etiquette questions were not always settled smoothly in spite of precedent. At the court of Louis XVI. there once occurred a sharp discussion between the King and the Princes of the blood as to who was to pay the first call on Joseph II., who was not yet Emperor of Austria, themselves or he. Finally the Princes of Orleans and Condé, who had the most strongly advocated the privileges of the House of France, consented to wait on the foreign Prince, when the plea was alleged that he was already a "Majesty" as King of the Romans. M. de Talleyrand, who was proverbially strict on all questions of etiquette, once turned an embarrassing situation with his witty tack Arriving late at a great diplomatic banquet, at which all his colleagues were present, he found that the only vacant seat was at the bottom of the table; the mistress of the house, with unpardonable want of tact, apologized for it and thereby drew attention to the fact: but Talleyrand, sitting down with apparent unconcern, merely remarked in his clear, incisive voice that wherever the Ambassador of France sat was always the first place-a story

Quite lately it has often been asked who should be the first to give the signal of breaking up a party after dinner. If we intend to return to ancient customs and traditions there is no doubt as to the answer. It is the hostess. Those who maintain that the initiative must be taken by the most important among the guests, declare that it is ungracious in tha hostess to make a move which implies that she is tired of her company and desirous of retiring. But the advocates of the old custom aver, not without plausibility, that it is very aver, not without plausibility, that it is very difficult to determine who among the guests has the qualifications that constitute him the leader; whether it should be a man or a woman, and whether there would not be undue presumption in assuming the part. The old system is, on the contrary, only another form of courtesy. In rising to terminate that evening the lady of the house intimates that if her guests are desirous of withdrawing it is her duty to spare them the annoyance of confessing their weariness and to take that onus on herself.

With our Empire dresses, noiseless allowers.

on herself.
With our Empire dresses, noiseless slippers, and Queen Hortenes colffure are we to drop the easy, convenient, but rough and tactless, habits into which we have fallen so readily? Are we to remember that politeness is a virtue, for it is the constant proccupation of making others comfortable, of pleasing them, of sparing them vexation, of putting them at their ease; a virtue that cannot be learned too early or practised too thoroughly.